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LUTHER AT THE DIET OF WORMS.

BY MRS. E. C. JUDSON.

Intrepid, god-like man. Behold him there!
Mid the assembly vast. Princes and kings
In all their royal dignity. The proud
And world-wide, and almost deified
Preflates and bishops, with the varied names
Of church ambassadors, intent to awe
The great disturber of the carnal joys,
And chain him at their feet.

Behold him there—
Meek, humble, patient, yet with loftiness,
Surpassing all around, even as the sun
In morning splendor shines above the stars!
He speaks in wisdom and with mighty power,
And stands triumphant victor o'er his foes.

We see the oak, that monarch of the world,
Torn after year bating the storms of heaven;
And though, perchance, touched by the lightning, still
Standing and unMOVED—we wonder and admire.
A noble ship goes forth upon the deep,
Surge after surge sweeps with a vengeance by,
Yet on it moves, buffets the winds and waves,
Outrides the storm, comes safely into port,
And meets the acclamations of a crowd.
Praises are showered upon the conqueror's head—
To martial courage grateful honors given.
But what are these, compared with such a scene?
As we contemplate, when a child of earth
Undeceived stands, amid the fiercest war
Of moral elements—yes, overcomes,
And "more than conquerors"—rises higher still,
And gains new strength with every victory!

And what was Luther's power? What was the rock
On which he stood, that seemed of adamant?
"Twas simple "faith in God." He had espoused
The cause of truth—eternal, holy truth;
And He whose attributes are infinite
Vouchsafed his blessing. "Twas Omnipotence
That girt him round, and well might he defy
All earthly foes, ay, even the hosts of hell.
O, glorious display! The power of faith—
So simple, yet sublime—that raises man
From a mere earth-worm to the exalted height
Of sonship to the Eternal—ONE WITH GOD.

APPOINTMENTS.

It will be conceded that there are, among our preachers, "different gifts," though "by the same spirit"; and also various degrees of acquired ability, in respect to the work unto which they are called. It must also be admitted that the numerous communities to which they minister in the word and doctrine, require different gifts, and different degrees of ministerial ability; not to suit their tastes, or fastidious opinions, but for the greatest degree of usefulness in these communities. We do not know that these positions are denied; but if they are, we are sure they can be easily proved. We shall therefore assume them to be conceded until some one shall deny them; and we shall base upon them what we have further to say on the subject under consideration. Our preachers all professed, when they entered the itinerant connection, that they believed that they were called of God to preach the gospel. It was not a business which they selected for themselves from among their various pursuits and avocations of life, as most agreeable to their inclination and tastes, or most likely to promote their worldly interests. They did not, therefore, stipulate for anything which might accommodate the natural desire for ease or comfort. There was no understanding with the Church, that they should choose their own fields of labor, either directly or indirectly—either by directly nominating themselves for certain appointments, or indirectly procuring such nomination through the official members of the station desired. On the contrary, they knew that the fundamental principles of the system of ministerial operation which they entered into, required of them to labor wherever certain brethren, chosen by the whole body of ministers, through their representatives, should appoint them. They professed that their only business was "to save souls;" and that they would be directed both as to how and where they could best do this work, by the constituted authorities of the Church.

But it necessarily happens to the appointing power, that individual appointees make a different estimate of their qualifications, from that which obtains in the Bishop's cabinet; and hence that dissatisfaction in respect to appointments must necessarily arise. Now, how can such complaints be avoided? Shall the distribution of the preachers throughout the work by the Bishop be abandoned, and some other mode of distribution be contrived? This is the real question which arises under each and every individual complaint made by the preachers, of injustice or injury in their appointments.

It may, then, be fairly asked, what substitute for the present plan can be devised, which will remove the existing sources of complaint among the preachers, who think their merits and claims are inadequately estimated, and which will not produce equal if not much greater evils? For we will not, because, indeed, we cannot, deny that, occasionally, there have been mistakes made in the appointments of preachers. We only allege that no system of government, or plan of executive administration, can be perfect; they must all be, more or less, subject to the fallibility and imperfection of our common nature. All that can be done is to inquire for, and adopt such a system, and such a plan, as shall appear to be best adapted to the end proposed, with the least amount of incidental evils, either in number or degree.

We take it for granted, that none among us propose to abandon the itinerant mode of ministerial operation; that whether we come to our conclusion by an analysis of this system as a theory, or rely solely on experience, the Methodists, as a body, believe it to be their calling, and the most efficient mode by which they can contribute their share of duty in carrying out the great design of the gospel—the salvation of men. This is evident, not only from the general conviction and feeling existing in the M. E. Church, but from another fact, the force of which cannot be mistaken or evaded. Several secessions have taken place in this country. These secessions have not arisen, in any degree, from difference of opinions in respect to doctrines; but always on account of disputes on the subject of Church government. Yet, whatever else the secessors proposed to reform, all have professedly adhered to the itinerant system, as a fundamental principle in the organization of their new systems of ecclesiastical polity. Whether they have weakened or destroyed the system by injurious modifications, is not now the question. Certain it is they have, in every instance, professed their attachment to the system itself, and their design to carry it out, and even to increase its efficiency, by their reforms. Is it not fair, then, to infer, that the itinerant system of ministerial operation is universally esteemed among us, as identified with, and inseparable from Methodism, whatever other modifications may be proposed?

Assuming, then, that our itinerancy is to be preserved, and maintained in its present efficiency of operation, what can be done to prevent the individual complaints of the preachers who, from time to time, consider themselves aggrieved in the administration of the appointing power?

It happens, fortunately for us, that experiments have been made for us in this matter by preceding parties, who, untrammeled by authority, and free from the interference of those who differed from them in respect to the necessity for reform, have set about the work in earnest, and adopted such modifications of the itinerant system as their wisdom suggested. The Scottites, in order to prevent all complaints on the score of partiality in the administration of the appointing power, have allowed the preachers to make their own appointments severally, by arrangements with the circuits and stations. It is not uncommon for these to apply for particular preachers on account of peculiar circumstances, when one-third of all the stations and circuits in the Conference consider themselves entitled to special accommodation for the same reasons, or for reasons equally imperative. An old Presiding Elder once concluded the report of the state of his district, in an Annual Conference, by remarking that "all the stations and circuits in his district were in *peculiar* circumstances, and required special accommodation for which they are not qualified. Until then we shall probably persist in the practice of our fathers."

Again, it must be considered that a Bishop is not bound to act in conformity with the opinion or advice of the Presiding Elders, in council, or out of council. He is bound to procure the best information within his reach, and he calls upon the Presiding Elders for this information, because from their position they ought to be able to supply it better than any other members of the Conference.

The unsuccessful preachers will, if they partake of the common infirmities of human nature, attribute their failure to anything rather than to their inferiority in respect to preaching ability, compared with those who have been preferred. It must not be alleged that no dissatisfied preacher among us would propose such a plan as this. The fact is, it has been proposed and acted upon; and, therefore, it is fair to infer that it will suggest itself again to those who suffer themselves to "think more highly of themselves than they ought to think." Yet we suppose it hardly possible, that with such an arrangement in regard to the mode of appointment, an itinerancy can be preserved at all. The whole scheme tends inevitably to Congregationalism, and in Congregationalism it must terminate, whatever may have been the design in adopting it.

The Methodist Protestant plan is essentially different from this. Although these seceders set out as radical reformers, they stopped far short of the reforms subsequently carried out by the Scottites. It does not fall in with our present object to point out all in which either of these denominations differ from the M. E. Church, or from each other; we are only to consider the different plans of appointing the preachers to the Bishops to the Presiding Elders. True, a Bishop may be misled by a Presiding Elder, and Presiding Elders may do so either from ignorance or design. But in either case, the officer is of the Bishop's own selection and appointment, and so far he is responsible for the evil; and, as he can remove the incumbent at pleasure, he holds in his hands the means of securing fidelity to the trust, reposed, by showing that no member of his council will be permitted to abuse his confidence a second time. If it be alleged that the same Bishop does not always preside, it may be answered that there should be, and there no doubt is, such an understanding among the Bishops as would secure a uniformity of administration in all such matters. On the whole, we are confident, that after what has been said about the power of Bishops, our chief danger from that quarter arises, not from the exercise of episcopal powers and prerogatives, but from the natural desire to avoid responsibility by a relaxation in the strict exercise of them. A Bishop has no right to transfer any part of his trust to the Presiding Elders in council; and therefore the advice of his council cannot be plead in excuse for any error in the exercise of the appointing power. He is entitled to the common indulgence for human weakness, but to none on account of any portion of his trust or duty which he may turn over to the council he voluntarily selects, and may dismiss at pleasure.

We have been thus particular in regard to the relation and functions of Presiding Elders, because we fear there is a growing disposition in our connection to impute to the man interference and a control in the appointment of the preachers, which we have no reason to believe they exert; and which, if they ever do exert, must be attributed to an unjustifiable relaxation in the exercise of episcopal functions. The remedy is not to be originated, it has only to be applied. Meantime the imputation on the Presiding Elders has, in some degree, degraded the office, and, unless it be removed, or counteracted, the office will be abolished—a change in our economy for which we think we are not prepared; although we do not see why the appointment of such officers should be made imperative upon the Bishops in all parts of the connection. We think they are indispensable in some places, while we think a different arrangement, less expensive, and equally efficient, might be contrived for others, it were left discretionary with the general superintendents to appoint Presiding Elders where they deemed them necessary, or to make some other arrangement where they might find it safe and proper. We understand, however, that our Canada brethren, after having abolished the office of Presiding Elder, and making an experiment with chairmen of districts, as in England, have been compelled to return to their original polity, because, as with us, they operate among too sparse a population for the practical working of the English plan.

To conclude. Our correspondent has assigned very satisfactory reasons for preferring city stations; though, as Sir Roger de Coverley says, "much may be said on both sides." But our friend has given us no reasons why these city stations should prefer him; and as he appeals to the Bishops, they may, possibly, require to be satisfied in this particular before they feel authorized to comply with his wishes. We acknowledge that his literary abilities, and natural endowments are placed in a favorable point of view by his letter, and hence we are puzzled to account for his having any occasion to solicit favors. We incline, however, to attribute it to an excessive and invincible modesty, which has not only concealed his merits from the Bishops, but also from the brethren of the cities. He must, for the sake of the city stations, if not for his own sake, dismiss his reserve, and show that he has no occasion to beg his way to them through the episcopal council, but is able to command the position he desires by force of superior qualifications. But then our friend must allow that neither all aspirants nor all complainers are of his own calibre; and the city stations, as well as all the other stations, are entitled to some consideration by the Bishops, and are not to be made mere conveniences to gratify those "who cannot preach and will not learn."

Now we do not undertake to say that such alleged grievances are never just. We have never been in a Bishop's council, and cannot know whether these things happen there, or not. But we do say, that if a preacher is thus injured, the blame which the Presiding Elder deserves

does not exonerate the Bishop, if the preacher has done his duty. The Bishop is always accessible to the preachers individually, and every one may represent his own case, personally, or by letter, making known whatever peculiarity in his circumstances he may judge requires accommodation.

And if he does so, it is an indispensable part of the Bishop's duty to take his communication into consideration. And we have reason to think that the Bishop has not in his power to relieve the case; and more frequently that what the preacher thinks very peculiar in his circumstances are common to a hundred others; or are balanced in the cases of many others by circumstances quite as peculiar, and equally requiring accommodation. The same thing occurs in regard to stations and circuits. It is not uncommon for these to apply for particular preachers on account of peculiar circumstances, when one-third of all the stations and circuits in the Conference consider themselves entitled to special accommodation for the same reasons, or for reasons equally imperative. An old Presiding Elder once concluded the report of the state of his district, in an Annual Conference, by remarking that "all the stations and circuits in his district were in *peculiar* circumstances, and required special accommodation for which they are not qualified. Until then we shall probably persist in the practice of our fathers."

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All the preachers, and all the circuits and stations, come under their repeated observations, collectively, through the Conference year; and allowing them to possess ordinary ability, and to be men of integrity, no other council, composed of an equal number of the other members of the Conference, could be expected to communicate the same amount of information to the Bishop, in respect to the qualifications of the preachers, or the state of their various fields of labor, or to offer him so good advice. Yet, we repeat, the Bishop is at liberty to seek information, and with a view to show that they are unsupported, and untrue. "Arminian or semi-Pelagian?" The word "or" I understand to imply here, that Arminianism and semi-Pelagianism are substantially one and the same thing. I take, then, the Pelagian character ascribed to the doctrines of the Episcopal Methodists. Mr. Buck, a good Calvinist, in his Theological Dictionary, page 434, (Philadelphia Edition, 1826,) says: "They, (the Pelagians) maintain the following doctrines: 1. That Adam was by nature mortal, and, whether he had sinned or not, would certainly have died. 2. That the consequences of Adam's sin were confined to his own person—3. That new-born infants are in the same situation with Adam before the fall. 4. That the law qualified men for the kingdom of heaven, and was founded upon equal promises with the gospel—5. That the general resurrection of the dead does not follow in virtue of our Savior's resurrection. 6. That the grace of God is given according to our merits. 7. That this grace is not granted for the performance of every moral act; the liberty of the will, and information in points of duty being sufficient." Now, Mr. Editor, I think that you, and every intelligent Methodist, will be as much surprised at the information that this is Methodism, or that Methodism is semi-Pelagianism, comes *half way* to this, as I was on reading Mr. Cooke's pamphlet. Mr. Cooke has never, so far as I know, been distinguished for a catholic spirit, especially towards the Methodists; and the above assertion of his is not calculated to convince Methodists that he regards them more favorably than he does in years past. He may preach his own Calvinistic doctrines, decrees and all, to his heart's content, in his own pulpit, and in the Puritan, of which he is editor, and no man has a right to say, Why do ye so? he may believe and say the moon is green cheese, for what I care; but when he undertakes to tell what others believe, they have a right to correct him if he does not state their belief truly. It is painful to think of the above assertion in his pamphlet. I know it is not true. I know, too, that Mr. Cooke is a well read man, and ought to understand, at least substantially, what the different religious denominations around him do believe. How, then, has he happened to be so grossly misrepresented? A man of limited information might plead that he had ignorantly and unintentionally done this. A man of exceptional moral character, or of no religion, might have done this more consistently with himself, than an evangelical minister of any church.

The children of pleasure, these students of iniquity, and professors of faith "in all unbelief," those who, in the brief years of their pilgrimage had become astonishing proficients under the tuition of Satan, are *yet alive!* The voice of the angel of the resurrection rings to the "deepest depths of the unfathomable deep," evoking the fallen spirits who have been turned into hell with all the nations that have forgotten God." They hoped for annihilation, but found it not. They wished, they hoped, they almost dared to say, the Bible was a lie, but now they find it awfully true. It warned them to repeat, to prepare to meet God in the Judgment—in the wreck of matter and the crush of worlds; but they heeded it not, and now, ascending from the desolate shore of the burning lake, through the grave and the resurrection body, they see the world on fire and the elements melting with fervent heat. The great universe heaves with agony, and groans with the unspeakable torture of its dissolution!

"Nature dies,
And God and angels come to lay her in her grave."

The great white throne appears, and him that sitteth thereon, while thousands minister to him, and ten thousand times ten thousand stand before him; the Judgment is set, and the books are opened.

CONGREGATIONAL SINGING.

A Lover of TRUTH AND of GOOD MEN.

England Annual Conferences of the Methodist Episcopal Church

WEDNESDAY, DECEMBER 15, 1847.

TERMS,

OFFICE OVER No. 1 Cornhill, NO. 50.

RESURRECTION OF THE HUMAN DEAD.

BY REV. JONATHAN D. BRIDGE.

No event preceding the Judgment is so sublime and important as this—because, first, the same body which is laid in the grave will be raised by the power of God, and the long, long since departed, shall fly back to inherit the reanimated dust as an immortal treasure; and, when the soul and body are thus re-united, every man shall give an account of himself to God, being "judged according to his works."

"Yet in my flesh shall I see," is the confident language of Job; and the Psalmist responds, "I shall be satisfied when I awake in thy likeness." "They that sleep in the dust shall awake." And "marvel not at this, for the hour is coming in which all that are in their graves shall hear his voice, and shall come forth, they that have done good unto God, unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Then shall come the close of time, and the termination of all its scenes and associations. All the prophecies will have been fulfilled. "The trumpet will be hushed in endless silence, and the acceptable year passed for ever."

"The jubilee is ended, and the sun begins to fade."

The labors of the Christian ministry have ceased, and the tools of the kingdom of God are over, nor is there longer a Day's man in heaven to intercede for sinners. Christ is no more our mediator, but fills the sterner office of a Judge.

"Vengeance begins to tread the great wine press Of fierceness, and of wrath; and mercy pleads— Mercy that pleaded long, she pleads no more."

The heavenly bodies have ceased their revolutions, and no longer measure out years of mercy and probation to man. Their shining and their beauty are eternally effaced. The sun is clothed in darkness, the moon is wrapped in her vestments of blood, and the stars are veiled in the gloom of the night.

"Last night; the long, dark, dark, dark night,
That has no morn beyond it."

The enchantments of earth no longer enamor and bewilder the neglecters of salvation, for now the immense, the unspeakable interest of the living and the rising dead, is manifested in the imploring gaze of all generations upon the Judge from whose decisions none can appeal.

"The living look with dread,
The affrighted dead arise,
Straight from their monumental bed,
And lift their ghastly eyes,

"Horrors all hearts appal!
They mourn, they shriek, they cry;
Bid rocks and mountains on them fall,
But rocks and mountains fly!"

"And lift their ghastly eyes!" How dreadful to the unregenerate throng—lovers of the world, neglecters of the gospel, sensualists, unbelievers, haters of God, and all religion. In time they were living illustrations of depravity, who scorned moral purity and restraint—who coveted heirship with the beasts that perish, and who in death must become monuments of wrath, "vessels fit for destruction."

The children of pleasure, these students of iniquity, and professors of faith "in all unbelief," those who, in the brief years of their pilgrimage had become astonishing proficients under the tuition of Satan, are *yet alive!* The voice of the angel of the resurrection rings to the "deepest depths of the unfathomable deep," evoking the fallen spirits who have been turned into hell with all the nations that have forgotten God." They hoped for annihilation, but found it not. They wished, they hoped, they almost dared to say, the Bible was a lie, but now they find it awfully true. It warned them to repeat, to prepare to meet God in the Judgment—in the wreck of matter and the crush of worlds; but they heeded it not, and now, ascending from the desolate shore of the burning lake, through the grave and the resurrection body, they see the world on fire and the elements melting with fervent heat. The great universe heaves with agony, and groans with the unspeakable torture of its dissolution!

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The great white throne appears, and him that sitteth thereon, while thousands minister to him, and ten thousand times ten thousand stand before him; the Judgment is set, and the books are opened.

CONGREGATIONAL SINGING.

There has been a good deal of discussion of late throughout the country in behalf of reviving the Scriptural and good old way of singing in the churches. Confessedly it is of the highest importance to enter upon a reform, if it is desirable to see the congregation interested in public worship, and vital religion saved from universal decline.

In the Congregational as well as other dissenting churches of England, the whole congregation are not only at liberty to participate in the praises of God, but are expected and desired to participate; and nothing strikes their ministers so offensively in visiting this country, as the degenerate, Papistical usages of our churches. A reform in this particular would attract new worshippers to the house of God, in the services of which they had something to do; the sluggishness and sleepiness induced by the long continued immobility of posts would give place to mental activity and exhilaration under the power of universal praise; and the affections being moved as well as the understanding enlightened, the gospel, instead of being preached in vain, would have free course, and be glorified. It requires wisdom and condescension of no small amount to bring about the change; but the end is worth the pains of an attempt.

The writer of the following communication in the Journal of Commerce speaks strongly but not extravagantly.—Cong. Journal.

In my going up and down in New England, these last few months, I have been confounded with what I have seen in the churches of almost all denominations, in relation to the important part of the public worship of God, which consists in singing. Would you believe it, in scarcely one church which I have been in during the last six months, have I heard any one sing, (save perhaps in the doxology, or in some extraordinary case) except the choir! This does amaze me.—If there be any part of divine worship in which all the people should take part,

WHAT'S THE NEWS---AGAIN.

Mr. EDITOR:—Peter was saucy, as I reported him in the paper of Dec. 8th, about you. I did not say he had not "news" enough, but the trouble is with Peter; he will not read anything but "bloody battles," railroad accidents," steamboat explosions," or something as exciting; and he disgusts by his wounding, staring stupidity. We have too many such mindless boys; it angers bad. My sister says you have too much Mexican news to suit her; she never reads any of it, if she can avoid it, and does not have a "taste" for it, she says. So it's difficult to please everybody. It was a mistake of mine, or the printer, in giving "advantages of ignorant or slave servitude." Every one will see the disadvantages of it, I hope, soon.

Dec. 10. Yours, RICHARD.

For the Herald and Journal.

THE PROPERTY QUESTION.

Dear Dr. STEVENS.—I have read, and tread with deep interest your editorial in the *Herald and Journal* of Nov. 24, suggesting a plan for the amicable adjustment of the above question, and I confess I see no way in which the South can be the lesser by adopting it, or some one involving its principle features; but that they will be decidedly the gainers in more respects than one, by such a course, I think you have clearly shown. And inasmuch as this appears to be the only constitutional way to avoid an endless litigation upon this question, the immediate, and remote results of which, to the whole church, both North and South, would be almost infinitely greater, than the total loss of a thousand "Book Concerns," I most sincerely hope the ensuing General Conference, may in their wisdom and candor, be able to adopt the plan which you suggest, (or some one similar,) by which the pretended claims of the South may be virtually met—the constitution of the church preserved inviolate, and the "very appearance of evil" avoided, on our part, at least.

Yours, affectionately,

S. A. CUSHING.

For the Herald and Journal.

Mr. STEVENS.—Your suggestions on the "property question" at this juncture, are timely, and it is to be hoped they will be maturely considered by all who have the peace of our Zion at heart. The whole matter is one of vital importance and interest to us as a denomination. While the word of God prohibits seeking redress by law, ("Date any of you a master against another, go to law before the unjust, and not before the saints?") it is certainly desirable to avoid, by every possible means, such an appeal. Rather let loss be suffered! Rather let wrong prevail! Rather than, that Christians should appeal to wicked men to settle their disputes.

And as to this question, suppose the judiciary before whom the question is brought, decides in favor of the North, then must the South be compelled to submit. But it will be evident, that an increase of embittered feeling may be engendered thereby, which will be continued, and increased, until our friends will be more subject to embarrassment than it now is, and successive events will give rise to successive complaints from either party.

But reverse the case. Let the legal decision be in favor of the South, this will not allay the strong feelings of disapprobation in the North. The church in the North will be disposed to attribute such a decision to the pro-Slavery influences which may have operated to bring it about, or to political considerations. The fact is, that this question cannot be settled by law, without bringing out great denominational and political prejudices. Besides, what is so clearly obvious and manifestly true, that the South is a *seceding party*, and hence, has no claim in equity (1) to any portion of the property of the Meth. Epis. Church, will even operate against a willing and quiet acquiescence in such a decision. And also will such a decision powerfully restrain to deter any further efforts to sustain the institution, or accumulate funds, which by the legal decision, can be given over to those who may choose to go out from us.

If then the difficulties be settled among ourselves, how many evils will not be avoided, and how much more honor and glory redound to God. Let the whole matter be put into the hands of a plenipotentiary committee, at the next General Conference, composed of men of ultra and of medium views of either side, and let them determine upon a final adjudication of the whole matter in dispute. If necessary, let the proposition to change the "restriction rule," be again submitted to the Annual Conferences. Let this grand committee meet as soon as the decision of the Conference shall be known, and there finally arrange the business. (2) This is the only way I can see for effecting any amicable or satisfactory arrangement.

Your suggestions are good as to a basis on which to act, provided the thing is practicable. With due deference, however, I would suggest a difficulty or two which embarrasses your plan.

1. The parallelism between Canada and the South is not a true one. Canada separated "amicably?" Did the south do this? Has it not been rather by a violent and premature rupture? It is true that separation was agreed upon by which it might ultimately and peacefully be brought about. Is it considered, that the south effected their present separation in conformity with these provisions? This being admitted, then the cases are widely different. The Meth. Epis. Church never considered it desirable to have a separation. Every hand, every voice of that church was raised against it. What was finally agreed upon, must be judged of as a forced measure, adopted only to conciliate the south, and it was supposed that the time between the General Conferences would give ample opportunity to allay the existing excitement, and keep the church together at once a violent and divisive contest. No argument can then be based upon the parallelism, however desirable it might be to do so. (3)

2. But admitting that an arrangement made for the south to have our books at cost; will not the Book Concern by this measure become immaterial in her book issues for the north? For instance, a work is presented to the Book Committee for publication. But in this work are found strictures upon the subject of slavery. Now what will be the reasoning of that committee? Why very naturally as follows: "If we publish this work, we must do it independently of the south, for they will not purchase it (4). It will not sell there. But we cannot afford to publish it alone. Either the offensive master must be removed in order to suit the work for both markets, or we cannot consent to publish it. And again if we do, will not the south complain that we issue books which we know they will not buy, or accuse us of a design to keep up an excitements on this vexed question? The work must be rejected." The same influences will operate to this result, as induced by the obliterating of the name of the author, and the loss of the Missionary certificate, in order to please the south. There will be, as there has been, a suction to the south, which so far as we are concerned, will be seriously embarrassing. Nor can this contingency be provided against, if we have any union with the south (5). They have left us. Peace be with them. Let then, some arrangement, if any, be made for the north and the south independently (6).

3. But then again, have we any reason to think that the south will suppose us sincere in proposing to them to support and keep alive our great Anti-Slavery Book Concern, for such must be the character of the northern establishment? (7). Such indeed it is already viewed by the south. Such it must be, in order to receive the countenance and support of the northern church. The dollars and cents will not hide this great fact from the south. They do not calculate so closely in this matter as we do. But they are alive to the interests of slavery. Hence they will prefer to agree with some private concern, of either a favorable or non-committal character, and not with a decided anti-slavery establishment.

4. But the pecuniary consideration is a very small one (8). Either the north or the south can keep alive and maintain separate concerns (9). Better for them to do it. It will prevent all future difficulty. We shall then be able to act freely and vigorously in the great anti-slavery field. It will then be an anti-slavery Church North, and a pro-slavery Church South. There must be no slaving off this issue for the sake of peace. There must be no dodging this question for the sake of present ease. We must meet the whole subject like men, like Christians, and if possible settle it beyond the power of a resurrection (10). With unaffected diffidence, I submit these thoughts to my brethren, and, as the editor has opened the door, I can but hope that there will be a friendly discussion of the subject.

Yours, &c.
C. S. MACREADY.

Webster, Nov. 26.

REMARKS.

1. We do not precisely comprehend our correspondent here; the secession of the South does, we think, destroy its claim in law, but not altogether in equity, unless other reasons concur.

2. Our correspondent does not tell us how this plenipotentiary committee of "ultra and medium" men are to be brought to an agreement among themselves; and, if they should act as he proposes, after another decision of the Annual Conferences, we cannot imagine in what respect they will differ from the commissioners appointed by the last General Conference. The decision of the Annual Conferences would too we have no doubt, place them in the same helpless condition where the decision already rendered left the Commissioners.

3. Our correspondent represents doubtless here, the views of some, but not all; some members of the General Conference openly contended for the propriety of a separation; Dr. Elliot even advocated it on grounds independent of the slavery controversy, and many wise men agree with him. We believe ourselves that the division was inevitable, and in view of slavery, altogether desirable. New England will, generally believe so. But what has this to do with our plan respecting the property? The parallelism of the cases of the South and Canada, is of no importance whatever so far as their modes of separation are concerned; the parallelism between the arrangement of the property question with Canada, and our mode of arranging it with the south, is the only analogy which logically concerns to our scheme. That scheme expressly proposes to meet the case without admitting or denying the claim of the south. It has nothing to do, and need have nothing to do, with the question of claim, forasmuch as it detracts not a cent from the property as a northern interest, but preserves it wholly as it is, and but affords our salvation books to the south, (what we suppose there can be no objection to doing, even with the Pope or Satan himself, were it possible,) it certainly would be absurd to involve with it the abstract question whether or not the south has a claim to it. Claim or not, if this plan will not (as was proved) take a mill from the north, if it will be doing good to the south, without assuming responsibility for its alleged sins, any more than similar efforts among pagans or papists assume such responsibility; and if, meanwhile it will settle this exasperated quarrel, whose good sense or good conscience, will require him to stop and speculate about the totally foreign question of "claim or no claim."

If we have yet to settle this controversy only by a scheme based on the question of "claim," we have no hesitation in saying that all hope is gone, and that the case must go before the civil authorities, notwithstanding the deprecations of our correspondent. The "claim" of the south never will be admitted—at least sufficiently to allow a settlement by the majority required in the Sixth Restrictive Rule. Several Conferences have already, whether rightly or wrongly, voted that there is no such claim. There is no hope, we repeat, except on some such mode of settling the difficulty, independently of the question of claim, as we have proposed. Would to God that both sections of the church could see the critical posture of the difficulty and, consenting to waive all unnecessary questions, settle it as practical questions should be settled, by men of practical sense. By the plan we propose, this can be done, we have presumed to think, without offence to the conscientious scruples of either party.

4. Of course; and what advantage in this case will we have if the south has a *separate* book interest entirely? If we cannot publish any given book without them, on the "plan" proposed, can we do without them at all? The fact is, no such difficulty as is here supposed, can possibly occur. There is no work necessary to publish, which we could not issue with or without them.

5. The proposed plan fully provides for it. It simply offers the south such books as it chooses, at cost price, leaving it to sell them by its own independent agents, and at its independent depots, and leaving the right to publish what we please, at our own cost, in the same manner as the Harpers or any other firm would do were it engaged to print books for the southern church, and meanwhile carry on its own independent business. Our correspondent has certainly failed to examine the "plan" attentively in this respect.

6. We need not inform our correspondent that such explosives as these, have more facility than applicability about them. The practical question is, how shall we provide this "peace with them?" or this "arrangement for the north and south independently?" The latter is what the last General Conference ordained conditionally, but the Conferences have negatived the condition, and will negative it again if it is again proposed. There is no hope here, we repeat. The proposed "plan" virtually provides for the independence of the two bodies, as we proposed in the discussion of it. As we have more apprehension of hasty objection to it in this respect, than in any other, we must beg our brethren who have difficulties on this point, to reexamine it.

7. We propose no such thing. Our correspondent did not certainly read with deliberation our article—Acre to it the south will do nothing to "support or keep alive" the "northern establishment." It will not yield it a cent, but simply take what books it pleases, at cost price.

8. It is the chief one—there is no other main point in dispute between us on the subject.

9. This is not the question; the question is, how we may prevent further disturbance, civil prosecutions, and scandal to the whole Christian world, from this quarrel? But still we do not admit unqualifiedly the statement of our correspondent. We have now but few, if any more books on our list than we need (now, we need it doubly augmented,) and if we are to divide, say equally, with the south, then, to maintain the present efficiency of the conference, we must supply ourselves again with one half of our present stereotype plates, machinery, &c., &c., amounting, perhaps, to some \$300,000. It is easy to say we can do this, but it is more reasonable to say that it will not easily be done.

10. We regret these remarks. They are too *ad captandum* for the purely practical character of the question. They would do well enough if the "plan" proposed that the North should assume any responsibility for the relations of the South to slavery, but as repeatedly affirmed, it proposes none more than would be assumed for the errors of Popery or Paganism by the sale of our useful books at cost price to pagans or papists. This is a marked peculiarity of the plan.

We are compelled to answer thus briefly our correspondent, and such brevity precludes all ceremony; we have already published favorable notices of the proposed "plan," and have abundance of them on hand; that there must be difficulties in it as in any other, we admitted when discussing it, but it is to say the least, very natural that we should still think it a desirable one, and we firmly believe that there is no practicable mode of adjusting the question except on substantially this basis. We have no hopes of its favorable consideration, by the South at least, till a future and calmer period; but we do wish the M. E. Church to stand, in any event, before the public, with an overtone to the South which shall be adequate and honorable in the eyes of all reasonable men.

NORWEGIAN IMMIGRANTS. There are about 23,000 immigrants of this nation lately settled in Northern Illinois and Wisconsin. There are 500 in the city of Chicago alone. They settle generally in communities by themselves—have frequently some little property, and are a sober, industrious and intelligent class of population. They are particularly desirous of having schools and religious instructions. The American Tract Society has colporteurs of their own nation at work among them, and is about to publish some books for them in their own language.

PRESIDENT'S MESSAGE.—We give as comprehensive an outline of this document as our limits will admit.

ZION'S HERALD AND

HERALD AND JOURNAL.

WEDNESDAY, DECEMBER 15, 1847.

REMOVAL.

Our office of publication is removed from No. 3, to No. 7, Cornhill, up-stairs.

THE POPE AND THE JESUITS.

WILL ITALY SUCCEED.

The new Pope, it is well known, experienced considerable inconvenience in his first movements, from the Jesuits, and at the fortunate discovery of the late plot for an insurrection in Rome, the indignation of the people was intense against that infamous order. History has but one testimony respecting it—it has always been an inexorable league against the rights of humanity, and a pretension on its part to sympathy with popular liberty, could be received by those who knew anything of its history only as ridiculous hypocrisy. Yet it has actually dared to attempt this truly ludicrous simulation. Finding that the reformatory measures of the Pope have called forth such general demonstrations of sympathy and applause, this diabolical clan—veterans in historical infamy and deeds of blood—have come forth in the person of its "General," "bowing and scraping" before the world with eloquent protestations of sympathy for the Pope and the cause of universal reform, and assuming that in sympathy in this respect is a master of public notoriety—and this, too, just after the public humiliation of the order in France, for its dangerous tendencies, and while its presence in Switzerland is actually involving that noble land in civil war. Roothan, the "General," of the order has published in the *Courrier Francais*, Paris, a letter, in which he uses the following grandiloquent terms:—

"It is as much opposed to truth as to public notoriety, that the Jesuits are in a condition of permanent conspiracy against the august Pontiff whom the whole universe greets with its acclamation. To love, to venerate, to bless, to defend Pius the Ninth—to obey him in all things—to applaud the wise reforms and ameliorations which it may please him to introduce—is for all Jesuits a duty of conscience and justice which it will ever be a pleasure to fulfil. Those who will be the most zealous to perform, as the Holy Pontiff now seated in the chair of Peter, joins to the sacred character with which he is invested, all the virtues which the church honors, all the great qualities which the world admires."

Out on such barefaced dissimulation! It belies the whole constitution and the whole history of the order. It is a device for the purpose of taking advantage of a sudden revolution in public opinion; but it lacks the usual cunning of the Jesuits—its palpable absurdity must excite the laughter of Europe. A strange practical paradox does Europe present at this moment. The pontiff who has hitherto been the very impersonation of both absolute and obsolete, suddenly becomes the most ostensible representative of modern reform in Europe. Old Rome, which has sat among her seven hills, like a decrepit dog, suffocated with antiquated trumpery, and mumbbling out traditional imbecilities, has suddenly arrayed herself in the latest fashion of the times, put on the armor of liberty, and shouted with her old cracked voice for the liberation of the nations. Strange spectacle!

But what is to be the upshot? Is this a transient spasm produced by an�itious cause—by the unexpected eccentricity or virtue of a single man, or is it the development of general and permanent tendencies? Is there anything in the utterly demoralized condition of Italy to justify the hopes which the friends of freedom are now indulging respecting it? Did ever any Papal country, so long debased as Italy, Spain, Portugal, Mexico, the governments of South America, thus suddenly rise up from the dust, except it be to fall back again, overwhelmed with anarchy and blood? Will the decrepit old form wear vigorously its new panoply, and the cracked old voice keep up its shout for liberty amidst the clash of arms, should it come, or the clamors of faction, which will be inevitable? Time will show; but one thing is certain—if Italy succeeds thoroughly and permanently in her proposed reforms, without the same time overturning the ecclesiastical throne of her reforming pope, and transforming essentially her religious system, then will she prove that the best friends of man have erred in the importance which they have always attached to popular virtue as a means of popular freedom, and to religious freedom as the first condition of civil liberty.

DECEMBER COLLECTION.

We would remind the brethren of the New England and Providence Conferences, that the present is the month appointed by these two Conferences, for the Annual Collection for the Biblical Institute. This collection, though it should average about four or five dollars to each congregation, is all that is at present necessary for the support of the institution, yet it is indispensably necessary. New England Methodism stands committed before the whole Christian community by its struggles the last ten or twelve years to meet its inevitable demand for ministerial education—it has now in its possession a substantial edifice, free of debt, and some \$10,000 of capital; it has an organized institution, and this organization, if not satisfactory in its principle or its officers, is subject to the disciplinary power of the church. There can now be no vindication for us before the public, if we let this great interest suffer by neglect. The trustees are but your representatives, appointed by the Conferences; they have done their duty; they dole the further fate and honor of the measure on you. Forget not, brethren, this collection. Let not petty or querulous objections discourage you. Many years ago the great and good Dr. Clark wrote—"We want some kind of seminary for educating such workmen as need not be ashamed." *

Every circuit cries out, "Send us acceptable preachers." How can we do this? We are obliged to take what offers. The time is coming, and now is, when illiterate piety can do no more for the interest and permanency of the work of God than lettered irreligion did formerly. Speak, O speak speedily to all our friends!—Let us get a plan organized without delay. Wesley himself proposed such an institution in the first Methodist Conference ever held, and our brethren across the water now sustain two of them by just such annual contributions as we propose.

Feel then, brethren, that this is a truly Methodist action for the sake of the church. We have now but few, if any more books on our list than we need (now, we need it doubly augmented,) and if we are to divide, say equally, with the south, then, to maintain the present efficiency of the conference, we must supply ourselves again with one half of our present stereotype plates, machinery, &c., &c., amounting, perhaps, to some \$300,000. It is easy to say we can do this, but it is more reasonable to say that it will not easily be done.

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WESLEYAN JOURNAL.

Correspondence.

LETTER FROM MAINE.

Excursion in Penobscot Co.—Temperance—Sad Fact—Agency of the rich.

MR. STEVENS:—Having engaged to explore the county of Penobscot as health and circumstances will permit, this fall and winter, for the purpose of presenting the claims of Temperance upon the friends of humanity, it has been desired by some readers of the Herald, that I should send you some of my observations.

This county embraces an extensive territory, with near forty incorporated towns, I have already visited some twenty-five towns, and preached upon righteousness, temperance, and judgment to come. There has been a great decline in feeling and action in this department, and of morals, within the past two or three years in this section. The novelty of the subject is past, and sober earnestness in the prosecution of this enterprise must take its place. There are from an hundred and fifty to two hundred run

ZION'S HERALD AND WESLEYAN JOURNAL.

PROVINCIAL PHILOSOPHY. — Charles H. Pierce has issued a new and very neat edition of this celebrated work of Tupper. It is truly "a book of thoughts and arguments originally treated." There is more real thought in it, than in a score of ordinary books. This edition includes both series in one volume.—*Binney, Otheman & Co., 1 Cornhill.*

MENTAL DISCIPLINE, is the title of a small but valuable volume, issued by our Book Agents. It is from the pen of Rev. D. W. Clark, a gentleman already well known as the author of a superior work on Algebra. The present volume treats of mental discipline, in its relations to the acquisition and communication of knowledge. It abounds in judicious practical directions, and illustrative facts, and has evidently been elaborated with great thought and care. No young man can adopt its counsels, and grow up an ordinary mind. An excellent topical course of theological study is appended. *Binney, Otheman & Co., 1 Cornhill.*

Science and the Arts.

Invention. — There is a man at the Capital in Albany exhibiting a patent air-tight coffin, to which is arranged a pipe, through which the body is pumped out after the body is deposited, when, by turning a screw, the coffin becomes perfectly airtight. This, if not the last invention, is certainly the very last that any mortal will have use for. The inventor says it will preserve a corpse in a perfect and natural state for hundreds of years, or as long as time shall last.—*Troy Daily Post.*

Crutchett's Gas Light at the Capitol. — The Union, after describing the heroic and successful arrangements made by Mr. Crutchett for illuminating the interior of the Capitol at Washington, thus remarks in regard to the great lantern on the outside of the dome:

" Lastly, we notice the lantern, one hundred feet above the dome of the Capitol, which has been fully tested and in operation, though not yet lighted up, not only the public grounds inside of the building, but also extends and is of great public benefit a mile from its centre, or two miles in diameter. Many of our neighbors in Georgetown and Alexandria find some fault in consequence of its inability to light them up, although long after this generation has gone to the dust, probably and conspicuously the workmen are laying stone upon stone, if not in the 'Romanesque' or the Arches, yet in a grotesque style."

The Smithsonian Institute.—The Washington correspondent of the N. Y. Commercial writes as follows:—

" The buildings of the Smithsonian Institute are to be erected on an island, so called from that fact, by the name of the little branch of the Potowmack, which will remove from the obstructing encircling ridge all around us, and partaking little of the classic style of the Capitol and the post office, still less of the Doric simplicity and almost imperious grandeur of the post office, will it ever be numerously copied in the various cities of the country. Its peculiar beauty, nothing will surpass it, and not the least contribution toward the beautiful result, will be the nature, especially the color of the stone used in its construction."

Poor Mr. Owen, who had so much to do with this concern, is now on his visit to this city, perhaps to take a last, long, lingering look at the seat which he has lost, and help a little about the Institute."

Summary of Intelligence.

ARRIVAL OF THE BRITANNIA. — **FIFTEEN DAYS LATER FROM ENGLAND.**

British mail steamer Britannia, Captain William Harrison, left Liverpool Nov. 19, and was telegraphed at Boston at 1-4 past 2 P. M., Dec. 8, having been 19 days on the passage, including the stop at Halifax, where she leaves the Canada mails, as well as those for Nova Scotia and New Brunswick.

By this arrival we have London and Liverpool papers to the day of sailing, fifteen days later than our advices by the Acadians at this port.

The European times of the 19th ult. says—

" It is satisfactory to state that the interval which has passed since the departure of the steamship Acasta, has been one of far less excitement than we have had to describe for some time. Numerous failures of mercantile houses, and a heavy list of bankrupts both in England and Scotland, still attest the deepest mischiefs which has crept into our commercial system; but upon the whole, a very marked improvement in public feeling has prevailed."

Since the fourth of the month, the state of commercial and monetary affairs has so far improved that confidence is in some degree restored, and the general aspect of trade is more encouraging than it has been for some time past.

The Liverpool Times, which we consider rather alarmist, gives the following under the head of its "Second Edition," Nov. 19, 1 o'clock:

" The general appearance of business here, up to this hour, is anything but encouraging. The reported failures of other firms, together with the present state of the money market, has added to the gloom which still hangs over all commercial transactions."

The Imperial Parliament assembled yesterday at Westminster for the despatch of urgent and important affairs. Mr. S. Leifer was again unanimously elected speaker; and the speech from the throne will be delivered by commission on the 23d instant, the interval being occupied in the preliminary forms of receiving the royal approbation of the speaker, swearing in the new members, and signing the parliamentary roll. It is believed that the subjects that will occupy the earliest attention of the new house will be the state of the country with regard to Sir R. Peel's currency bill of 1844, and the adoption of stringent measures for the protection of life and property in Ireland.

Wreck of the Stephen Whitney. — We are grieved to announce that the splendid New York packet ship, Stephen Whitney, Captain Pagan, was totally wrecked off Cape Clear, on the night of the 16th ult., and that 91 souls perished in the melancholy catastrophe, among whom is the captain.

In 1844, the number of French foundlings supported at the expense of the state was 123,384, demanding an annual outlay of 6,707,829£ 12s., or 545,6c a head.

The Duke of Lucca has not only adduced his sovereignty, but sold his pictures to a rich Englishman, who, on receiving the pictures, paid the purchase money to two agents, who absconded to America.

The free trade society at Berlin has dissolved.

An Italian newspaper asserts that Napoleon's widow, the Arch Duchess Maria Louise of Parma, has been formally married at Vienna to the Count de Bambelle, one of her ministers.

Ireland.—The accounts which have been received from Ireland during the past fortnight continue to create serious alarm. The terrors of "Capt. Rock" and the murderous mandates of "Lady Clare" are carried out to a greater extent than ever. A poor unfeeling widow named Ceras, was murdered in a field near her residence at Bohemia, near Borrelegh, county of Tipperary. A Major Mahon was shot dead on the same evening near Stroketown, in the county of Roscommon. A poor man, named Michael Walsh, steward and carer-to Charles O'Callaghan, Esq., of Ballynahinch, in the county of Clare, was murdered on the high road near Fort Anne, by a ball, which carried away the roof of his skull. There are several other murders recorded.

The government has issued a proclamation warning the people against the commission of crimes, and admonishing them that those who harbor criminals and favor their evasion of justice, are, in the eyes of the law, criminals themselves, and will therefore be dealt with accordingly. We have reason to believe that an arraignment, of an extremely stringent character, is in course of preparation. The Evening Mail says, suspension of the habeas corpus act is the only measure adequate to the crisis.

The accounts from Limerick and Clare are again disheartening. Those counties are daily becoming still more disorganized; and crimes mark the progress of the confederacy among the peasants.

Count Mortier, French ambassador at Turin, on Sunday, attempted, in a fit of insanity, to assassinate his daughter and his two sons. The mania of the Count, it appears, is that of jealousy. He was immediately arrested and placed in a hemicular asylum. Count Bresson has committed suicide; cut his throat; he was ambassador to the king of the Two Sicilies. He is best known in Europe as the agent in the Spanish marines.

Three cases of decided Asiatic cholera are said to have

shown themselves on Sunday in the Faubourg St. Germain. This is the first time the Asiatic cholera has shown itself.

SPAIN. — Some important changes have taken place in the ministry and the diplomatic body. M. Pacheco has been deprived of the place of ambassador at Rome, and M. Martínez de la Rosa has been appointed in his stead. M. Moreno Lopez, the ambassador at the Hague, has been dismissed to make room for M. Bago. M. Ros de Olano has resigned his seat in the cabinet, and his place of Minister of Public Instruction—General Narváez offered the post of ambassador at the court of St. James, to Gen. Espartero, and Gen. Espartero declined to accept the office. It is said that these changes and suddenly were found necessary for the preservation of the Narváez cabinet.

PORTUGAL. — The latest accounts are to the 9th Nov. from Lisbon. The ministerial crisis still continues, though on more than one occasion it appeared to have been terminated by the appointment of a liberal cabinet. Financial difficulties are the main impediment, and that obstacle is on the increase, as 15,000 sovereigns were prepared for shipment by this packet. The queen was delivered of a prince on the 4th.

SWITZERLAND. — All hope of avoiding a civil war in that country is at an end. The diet finally resolved, on the 1st inst., to carry into execution, by force of arms, its decree for the establishment of the confederation. The decree was notified by an elaborate manifesto. The diet was the day appointed for the troops to begin their operations on a grand scale; but already there are reports of trifling conflicts having taken place, and ten or twelve officers have been killed.

ITALY. — Letters from Rome of the 28th of October state: "There is no doubt now that the cardinal secretary of state has sent in his resignation, and Pius IX. has seemingly accepted it. Different cardinals are spoken of as his successor. The appointment of M. Savelli to the post of governor of Rome has not given satisfaction. Accounts from Milan speak of the arrest of different persons of consideration, amongst others that of a highly respectable banker."

Letters from Naples of the 29th ult., state that the insurrection at Calabria is entirely at an end.

MEXICAN NEWS.

The latest from Vera Cruz is to Nov. 21. The reported revolution in Guadalajara in favor of Gomez Farías is given in the *Arco Iris* of the 19th. From Toluca, Nov. 1, Santa Anna sent a long document to the president, denying that he had resigned the presidency; and at the same time addressed another letter to the congress, entreating them to accept his resignation—both together amounting to a pronunciamento against the authority of the president, *Pena y Penuel*.

It was rumored that a Mexican officer, liberated on parole at the taking of Vera Cruz, was drilling 1500 of his countrymen at Orizaba, a place which Gen. Butler designs to take his garrison—so many miles from any point, and emphatically is intended to the name some have given it, "The National Lantern."

The Smithsonian Institute. — The Washington correspondent of the N. Y. Commercial writes as follows:—

" The buildings of the Smithsonian Institute are to be erected on an island, so called from that fact, by the name of the little branch of the Potowmack, which will remove from the obstructing encircling ridge all around us, and partaking little of the classic style of the Capitol and the post office, still less of the Doric simplicity and almost imperious grandeur of the post office, will it ever be numerously copied in the various cities of the country. Its peculiar beauty, nothing will surpass it, and not the least contribution toward the beautiful result, will be the nature, especially the color of the stone used in its construction."

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THE PRESIDENT'S MESSAGE.

N. Y. TIMES. — From the Tribune Extra, I make the following abstract of so much of the President's Message as has been received:—

Washington, 2 P. M.

After returning thanks to Providence, the president says:—

No change has taken place in our relations with Mexico since the adjournment of Congress. That in which the United States has been engaged, however, has been of a most injurious character. It is sufficient for the present occasion, to say that wanton violations of the rights of persons and property of our citizens, committed by Mexico—especially acts of bad faith and gross ingratitude, and disregard of solemn stipulations of indemnity to our citizens, are a sufficient cause to justify us on our part, but were of such aggravated character as to justify us before the world, in resorting to the extreme remedy of nations, with the anxious desire to avoid a rupture between the two countries, we have sought redress for the wrongs we had suffered by amicable negotiations, in hope that Mexico might yield to pacific solutions, and the demands of justice. In this hope we have been disappointed. Our demands, which were reasonable, were rejected. The Mexican government, however, did not accept the terms of adjustment which he was authorized to propose; and, under iniquitable pretences, the government of Mexico involved the two countries in war, by invading the territory of Texas—and striking the first blow, and subsequently a retaliation on the Pacific.

Mr. Dickinson presented an opinion by the New York legislature in favor of equal newspaper postage.

On motion of Mr. Allen, the resolution of yesterday, ordering the withdrawal of the post office, was reconsidered, and after some debate, 10,000 copies of the message and accompanying documents were ordered to be printed.

In Senate, Dec. 1. — On motion of Mr. Cass, a resolution was adopted requiring the secretary of the treasury to lay before the Senate a map of the military reservation around the Sault St. Marie, Michigan. At about 1 o'clock the President's message was received and read. On motion of Mr. Breckinridge, who seconded it, the resolution was adopted.

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In House. — The election of sergeant-at-arms being next in order, the votes were taken. Mr. Sergeant was elected.

The election of doorkeeper resulted as follows:—For Mr. Horner 117; C. A. Whitney 107.

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ZION'S HERALD AND WESLEYAN JOURNAL.

From the Democratic Review.

MINISTERING ANGELS.

BY EMILY E. CHURBUCK.

Mother, has the dove that nestled
Lovingly upon thy breast,
Folded up its little pinion,
And in darkness gone to rest?
Nay, the grave is dark and dreary,
But the lost one is not there;
Hew'st thou not its gentle whisper,
Floating on the ambient air?
It is near thee, gentle mother,
Near thee at the evening hour;
Its soft kiss is in the sephyr,
Looks down from every corner.
And when, night's dark shadows fleeing,
Low thou bendest thee in prayer,
And thy heart feels nearest heaven,
Then thy angel babe is there.

Maiden, has thy noble brother,
On whose manly form thine eye
Loved full in pride to linger,
On whose heart thou couldst rely,
Though all other hearts despised thee,
All proved hollow, earth grew dear;
Whose protection, ever o'er thee,
Hid thee from the cold world's sneer,
Has he left thee here to struggle,
All unaided on thy way?
Nay, he still can guide and guard thee,
Still thy faltering steps can stay;
Still when danger hovers o'er thee,
He than danger is more near,
When in grief thou'rt nōt to pity,
He, the sainted, marks each tear.

Lover, is the light extinguished
Of the gem that, in thy heart
Hidden deeply, to thy being
All its sunshine could impart?
Look above! 'tis burning brighter
Than the very stars in heaven;
And to light thy dangerous pathway,
All its new-found glory's given,
With the sons of earth commanding,
Thou the loved or may forget,
Bright eyes flashing, tresses waving,
May have power to win lies yet,
But e'en then that guardian spirit
Off will whisper in thine ear,
And in silence, and at midnight,
Thou wilt know she loves near.

Orphan, thou most sorely stricken
Of the mourners thronging earth,
Clouds half veil thy brightest sunshine,
Sadness mingles with thy mirth.
Yet, although that gentle bosom
Which has pillow'd oft thy head,
Now is cold, thy mother's spirit
Cannot rest among the dead.
Still her watchful eye is o'er thee,
Through the day and still at night;
Hers the eye that guards thy slumber,
Making thy young dreams so bright,
O, the friends, the friends we cherish,
How we weep to see them die—
All unluking they're the angels
That will guide us to the sky!

BIOGRAPHICAL.

For the Herald and Journal.

A VETERAN GONE.

Luther Sampson died at Kent's Hill, Readfield, Me., Aug. 31, at the advanced age of 87 years and 5 months. His name has long been known to the public as the founder and patron of the M. W. Seminary. About 30 years ago, with a forecast for which he was always remarkable, he devised the plan of a school for the better education of young men intending to enter the ministry in the M. E. Church, together with the sons of the ministry of that church, as also of indigent young men in general. This school, after various modifications of the original plan, finally resulted in the establishment of the above named institution.

Father Sampson removed from Duxbury, Ms., to that town, about 47 years ago. At this time he was a communicant in the Congregational Church in that place. On removing to this town, he became acquainted with the Methodists, and soon united himself with them. In this communion he spent the remainder of his life, and for many years, till age and growing infirmities prevented, he was a principal agent in sustaining the institutions of the gospel among the people.

Much of the time he held the offices of both steward and class leader, and the duties of which he discharged with great fidelity. For about six of the last years of his life, he suffered from a paralytic affection, which wholly laid him aside from active life, and in a great measure confined him to the house. During this time he suffered a gradual decline, till about two or three weeks before his death, when, from an attack of the disease of the season, he rapidly declined, till death ended his sufferings.

Father Sampson was no ordinary man. With a mind much above the ordinary grade, a character of great decision and energy, a heart submitted to the control of divine grace, and deeply devoted to the cause of virtue and religion in the world, his influence both in the church and community could not but be extensive and salutary.

He was a liberal contributor to all the benevolent institutions of the church, both at home and abroad, while he lived, and made large appropriations to bless the church and the world when he should be removed.

His was a rare example of active benevolence. Men not unfrequently distribute an estate at death, when they can hold it no longer; he, on the contrary, in life, and in that time of life, too, when men hold their property with the firmest grasp, gave away all that he had, reserving to himself and wife a bare maintenance for the rest of life. Though his estate was never large, being mostly or all the fruits of his own industry and economy, mostly acquired in the cultivation of a farm, his bequests to different charitable objects probably considerably exceeded 20,000 dollars.

While the poor, the widow, and the fatherless were not forgotten, the worn-out preacher of the gospel, his widow, and orphans, he seemed to regard as his special charge. The cause of missions has also shared largely in his benevolence, and till the day of his death his interest in this cause suffered no abatement. It was among the last things of which I heard him speak, to express his deep interest in the cause of the perishing heathen.

I knew father S. upwards of twenty years, and for several years of that time very intimately, and I deem it but just to say, that such an example of the entire sacrifice of self-interest to the general cause of charity, I have seldom if ever known.

His last sickness was painful, and he suffered much, but endured all with the utmost patience and resignation, at all times blessing God for "ten thousand mercies," and acknowledging the kindness of friends for every attention. His end was peace, and he no doubt has entered into his rest. He has left an aged widow to mourn a temporary separation, when she also, I trust, will take her seat with him in the kingdom of glory. May God bless her and the surviving children and relatives with his grace on earth, and with a rich reward in his everlasting kingdom.

Kent's Hill, Nov. 20. GEO. WEBER.

Sister MARY R., youngest daughter of the late Rev. A. Medcalf, fell asleep in Jesus, Nov. 19, aged 21 years. She found the Savior seven years since, and proved his ability to redeem from all iniquity two years after. From the commencement, she was an ornament to the Christian church. Her protracted sufferings were born with Christian meekness and resignation. A few minutes before her exit, after taking an affectionate leave of her friends, and requesting them all to meet her in heaven, she exclaimed, "I am going home! Jesus is with me! He is my Savior and Redeemer! Glory! glory! it is enough! Glory! glory!" and expired without a struggle or a groan. "Let my last end be like hers." Much might be said of our esteemed sister, of her admirable disposition, her cultivated mind, her deep and uniform piety, her qualifications for usefulness, but I forbear. Greenland, Dec. 4. F. FURBER.

HARRIET DURGIN died at her father's house, at Newton, Upper Falls, Nov. 27, aged 24 years. She was originally from Northwood, N. H. She experienced a change of heart, and connected herself with the church at Newmarket, N. H., during the labors of Br. E. Scott, in that place, some years ago. Her last days were distinguished by the most eminent manifestations of grace, and her death was gloriously triumphant. J. SANBORN.

BR. GARDNER F. CASS died in Bridgewater, N. H., Oct. 26, aged 34 years. Br. C. was converted to God under the labors of Br. R. Dearborn, about six years ago, and united with the M. E. Church in the place, of which he remained a worthy and acceptable member until called to join the church above. As might be expected, his end was peace. He has left a wife and three small children to mourn his loss. May the Lord sanctify this affliction unto them. Bristol, N. H., Nov. 30. C. L. McCURDY.

Sister LAURA C. COLE died of consumption, in Alexandria, N. H., Nov. 11, aged 19 years. She was converted to God some time in the first part of the year 1841, and joined the M. E. Church, of which she lived and died a worthy member. Perfect resignation to the will of God was manifested in her last sickness, and her death was one of victory and holy triumph. The last word that she uttered was "Glory," which, however, was only commenced here, and probably finished in a glorious eternity.

Alexandria, N. H., Nov. 27. JOHN GOULD.

Mrs. MERCY R., wife of Br. Charles Stetson, died in Newton, Mass., Nov. 12, aged 31, a member of the Methodist Episcopal Church in Watertown. Mrs. S. was a native of Industry, Me., where she was converted to God sixteen years since. Though she gave her heart to God when young, yet she followed to know the Lord, continually looking unto Jesus, the author and finisher of her faith. She was a person of much piety and devotion, and yet of affliction, practically illustrating the fallacy of the idea that the present state is retributive. She came near the banks of Jordan many times during her pilgrimage, and finally departed, feeling that all was well, leaving a husband and an infant child. Watertown, Dec. 1.

PEACE DEPARTMENT.

For the Herald and Journal.

REPORT ON PEACE.

The third and last resolution of the Conference is couched in the following language, viz., "That we recommend to the members of this Conference to preach on this subject, and apply the precepts of the gospel of peace to the specific end," that is, the cessation of war, and the duty of Christians in regard to it. Have the preachers of the New England Conference heeded this recommendation? The 25th inst. will be a favorable period. But perhaps it may be well to inquire, What are those precepts which we are to insist upon as forbidding war? They are abundant, as the least attention to the New Testament will show.

All those passages which require love to God, and because of it love to our neighbor, clearly forbid war;—"Thou shalt love the Lord thy God with all thy might," &c.; "And thy neighbor as thyself." He whose heart is filled with love to God and man cannot fight, nor approve fighting. "Love is the fulfilling of the law," and the law is, "Thou shalt not commit adultery;" "Thou shalt not kill," &c.; "Love worketh no ill to its neighbor." The term neighbor is explained by our Savior in the parable of the Samaritan.

Such precepts as enjoin a pacific spirit are opposed to war. "Follow peace with all men;" "Have peace one with another;" "Blessed are the peace-makers, for they shall be called the children of God;" "As far as lie in you, live peaceably with all men;" "Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." War, of any kind, cannot find shelter here.

Those passages which condemn a spirit of contention and strife. "To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men;" "Let us walk honestly, as in the day, not in strife and envying;" "and the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you;" "For whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men?"—

"Now I beseech you, brethren, mark them which cause divisions, and offences contrary to the doctrine which you have learned, and avoid them."

4. Those passages which declare the nature of pure religion stand opposed to war. "For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost;" "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; with which of these can a man fight?" But the wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy;" "Pure religion, and undefiled before God and the Father, this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Perhaps, however, it may be right to have war, that there may be orphans and widows to visit! Shame on those who would frown upon Christianity the doctrine that war is congenial therewith!

5. Wars are obviously contrary to the new nature of the Christian. "Therefore, if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new;" "For ye are dead, and your life is hid with Christ in God;" "But ye put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth;" "and have put on the new man;" "And that he might reconcile both unto God in one body by the cross, having slain the enemy thereby, and he soon enjoyed his accustomed health again. Two or three days after, he called with his mother, to see the little sick boy, of whom they were speaking.

It proved only one of those short though severe attacks so incident to childhood, and he was soon enjoying his accustomed health again. Two or three days after, he called with his mother, to see the little sick boy, of whom they were speaking. He lay pale and emaciated, in a kind of stupor,

does the spirit of God ever lead his sons to the works of the flesh, among which are hatred, violence, wrath, strife, and murders, all of which is essential to, and involved in, war.

6. We cannot be reconciled with the religion of Christ, if we but consider the numerous passages of the New Testament which insist upon the love of enemies, and the forgiveness of injuries. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth, but I say unto you, that ye resist not evil, but whoever shall smite thee on the right cheek turn to him the other also;" "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and persecute you;" "Dearly beloved, avenging not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord; therefore if thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head. But not overcome with evil, but overcome evil with good;" "Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another, if any man have a quarrel against and even as Christ forgave you, so also do ye;" "Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing." Can war inscribe such texts for mottoes on her banners?

7. War is contrary to the example of Christ and his apostles. Our blessed Lord declared,

"If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence." In no one instance did he show the carnal spirit of war. He commanded his disciples, on one occasion, to buy swords, but evidently with the design of working a miracle, and of rebuking all appeals to deadly carnal weapons. His language to his disciples now is, "Put up now thy sword." Who can say he did Christ for his example, when he either advocates war or engages in it? And if war is right for one, it is for another. Then Christians may fight each other, if occasion offers, and plead Christ's example to sustain themselves. Fearful conclusion!

8. But war is most undoubtedly condemned by the act of prayer enjoined upon all Christians. "I exhort therefore that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings, and all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty." Such prayers are not suited to the views of military men, and it is questionable, if any chaplain were to utter them, or to insist upon them, whether he could be tolerated among warriors. "Bless them which curse you, and pray for them which despitefully use you." So did our Savior, Luke 23: 34, and Stephen, Acts 7: 60, and Paul, I Cor. 4: 12. Can we pray Scripturally for an enemy, at one moment, and the next be seeking to destroy his life? The nature, duty, and spirit of prayer stand fearfully arrayed against war. Such, and others, might be enumerated, are the precepts of the gospel of peace which we seek to enforce, as teaching the heavenly doctries of peace. "Peace on earth and good will to men." On these Scriptures, and, indeed, on the very tenor and spirit of the gospel, we plant ourselves, as upon an immovable basis, against which the gates of hell shall not prevail, while we throw to the pure breezes of heaven our banner of love, on which is inscribed, "All war is contrary to the gospel of Christ!" C. S. MACREADY.

Outside the cars all was confusion; passengers looking to their baggage, porters running, cabmen cursing, and all the usual hurry and bustle attending the departure of a railroad train.

At the first motion of the car, the lady in white started to her feet with one heart-piercing scream, and her bonnet falling off, disclosed the most lovely features we ever contemplated. Her raven tresses fell over her shoulders in graceful disorder, and clasping her hands in prayer, she turned her dark eyes to heaven! What agony was in that look! What beauty, too, what heavenly beauty, had so much of misery stamped upon it. Alas! that one glance told a melancholy tale.

"She was changed
As by the sickness of the soul; her mind
Had wandered from its dwelling, and her eyes
They had lost their own lustre, but the look
Which is not of the earth; she was become
The queen of a fantastic realm; her thoughts
Were combinations of disjointed things,
And forms, unpalatable and unperceived
Of other's sight, familiar were to her."

Her brother, the gentleman in black, was unremitted in his efforts to soothe her spirit. He rallied her back to her seat; but her hair was still unbound, and her beauty unveiled. The car rattled on, and the passengers in groups resumed their conversation. Suddenly a wild melody arose; it was the beautiful maniac's voice, rich, full, and intangible. Her hands were crossed over her heaving bosom, and she waved her body as she sung with touching pathos,

"She is far from the land where her young hero sleeps,
And lovers around her are sighing,
But coldly she turns from their gaze, and weeps,
For her heart in his grave is lying!

"She sings the wild songs of her dear native plains,
Every note which he loved awaking—
Ah! little do they think, who delight in her strains,
How the heart of the minister is breaking."

Her brother was unmoved, and he wept as only man can weep. The air changed, and she continued—

"As clouds over the young day shaded
As clouds over the young day faded,
Too fast have young days flown,
That even in sorrow were sweet!
If thus the unkind world wither!
Each feeling that once was dear;
Come, child of misfortune! come hither,
I'll weep with thee a tear."

She then sang a fragment of the beautiful hymn—

"Jesus, lover of my soul,
Let me to thy bosom fly."

Another attempt to rise up was prevented, and she threw herself on her knees beside her brother, and gave him such a mournful, entreating look, with a plaintive "Save me, my brother! save your sister!" that scarcely a passenger could refrain from weeping. We say scarcely, for there was one, (was he man?) who called upon the conductor to put her out of the car. He received the open scorn of the company. His insensibility to such a scene of distress almost defies belief; and this is, in every particular, an "over true tale." Should he ever read these lines, may his marble heart be softened by the recollection of his brutality!

Again the poor benighted beauty raised her bewitching voice to one of the most solemn sacred airs:

"Oh where shall rest be found,
Rest for the weary soul?"

And continued her melancholy chant until we reached the steamer Mount Vernon, on board of which we descended the magnificent James River, the unhappy brother and sister occupying the "ladies' cabin." His was a sorrow too profound for ordinary consolation, and no one dare intrude so far upon his grief as to satisfy his curiosity.

We were standing on the promenade deck, admiring the beautiful scenery of the river, when at one of the landings, the small boat pulled away to the shore with the unhappy pair, en route for the Asylum at —. She was standing erect in the stern of the boat, her head still uncovered, and her white dress and raven tresses fluttering in the breeze. The boat returned, and the steamer moved on for Norfolk. They were gone! that brother with his broken heart, that sister with her melancholy union of beauty and madness.

Now for the swain. Your grandfather slept in an arm-chair the night before his wedding, that the arrangement of his pericranium, which had

SLAVERY.

GREAT MOVE IN WESTERN VIRGINIA.

From the Louisville Examiner, of Nov. 6, we learn that a strong "emancipation move" has commenced in Western Virginia. We know that this has been in progress for many years, but it seems to have assumed a more decided attitude than formerly. The move, too, has been undertaken by slaveholders themselves, to some extent. The chief actor now is the Rev. Henry Ruffner, D. D., a Presbyterian minister. With him are associated S. M'D. Moore, John Letcher, David B. Curry, James G. Hamilton, George A. Baker, J. W. Laup, John Echols, James R. Gordon, Jacob Fuller, Jr., D. E. Moore, and John W. Fuller, all men of high character. The Blue Ridge is the natural division between Eastern and Western Virginia. Slavery cannot thrive in the West. The western portion of the State, therefore, proposes to exclude slavery by emancipation from their territory. With slavery in Eastern Virginia, the west does not propose to interfere. They say, "We would simply raise a barrier against this Stygian inundation, stand the Blue Ridge, and with sovereign energy, declare to this black sea of misery, 'hitherto shalt thou come, and no further.'" According to the present aspect of things, there is likely to be great efforts put forth, in Western Virginia, to exclude slavery from its bounds.—West. Chr. Adv.

been under the hands of a barber the whole afternoon, might not be disturbed. His hair was sleeked back and plentifully powdered, while his cue projected like the handle of a skillet. His coat was of a sky-blue silk, lined with yellow; his long vest of white satin, embroidered with gold lace; his breeches of the same material, and tied at the knee with pink ribbon. White silk stockings and pumps, with clocks and ties of the same hue, completed the habiliments of his nether limbs. Lace ruffles clustered around his wrists, and a potent frill worked in correspondence, and bearing the miniatue of his beloved, finished his truly genteel appearance.

ETHER IN TOOTH DRAWING.

The veteran editor of the Boston Courier thus tells his experience in this matter.

It is now more than twenty years since, having had tooth after tooth extracted, and jaws broken times without number, we formed a resolution that no denist should ever again make a demonstration of his strength upon